1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

vary considerably, but the accompanying text figure 18, shows a form that was found by us. 846 [537]

During the time the woman is confined to the house the man goes about his work just the same and no trace of the couvade has been found. If it can be managed, on the twelfth day after birth there is further rejoicing with a family feast. [574]

CHILDHOOD RITES. *Naming the Child.* Amongst the Kols of Central India the giving of the name, so important in some primitive cultures, does not seem to hold a place of any great significance. Of course certain things as noted below are done, but no trace was found of any magical rites used in the selection of names, such as Roy describes in the case of the Oraons and the Kharias.[1] There is no fixed time within which the name must be given. Under more primitive conditions we have found that often no ceremony whatsoever was in use, and when a name was given the Brahmin priest was not called in. While there is no set time for the giving of the name it is generally preferred that it be given from ten to fifteen days after birth. The proposed name may be discussed in the family before hand, and actually given to the child by one of its parents or near relatives, a friend, or even a stranger. In the latter instance we were told on two occasions that should a *chaudhari* Chamar happen to pass through the village at a propitious time he might be requested to name the child. At the time of the bestowal of the name, in the case where the family selects the name itself, the child is taken into the arms of the person giving the name who then formally announces it to those present. Until such a name is given the child is called by a pet name, *dadu* for the boy and *buiu* for the girl. In Kotmi, near the borders of Rewa State, the village priest, the Kol *panda*, gives the child a name and receives four pice for this act. At the same time, being the official vaccinator, he vaccinates the child against small pox: it is a crude vaccination, but in this way the Government is able to provide some protection from the disease. 553 [564] [751]

Among the more Hinduized Kols use is made of the Brahmin priest. He is called upon to select the child's name and does this from a list of names in his possession which are considered auspicious for children born at certain seasons. He is paid from one to four annas for this performance. It is common to find names derived from days of the week, and Monday and Tuesday, *Somvara* and *Mangalbara* are said to be the best; the child is never named after Saturday. Again, the name of the month may be used, as in the case of the name Phagu, 553 177 [793] 553.

1 Roy, S. C., *Oraon Religion and Customs*, p. 129; *The Kharias*, pp. 300 ff.

IuGriffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

553 derived from the month of *Phagun* (February-March), or the town or village of his birth may be selected. More often though, the name of some Hindu deity or hero is given: combinations of Ram being common as Ram Prasad, Ram Avatar and the like. In Appendix II is given a list of Kol names.

551 It is common though, to find that the name thus officially given to the child is seldom used in actual life and a pet name or *alias* is used. This name is often a coarse one, or one considered inauspicious. The real name is kept secret and often forgotten and the child becomes known by his alias. A name is really part of one's personality and can be misused if obtained possession of by an unfriendly person or spirit. So the child may be called *Makkhi* (fly), *Ghatila* and *Ghasu* (pulled up, useless), *Pagal* (crazy), *Langra* (lame), *Ghurwa* (filth) or *Kana* (one-eyed). When directly asked why such names as these are given two answers were commonly given: the first is that high caste people did not like to hear low caste people called by high-sounding names. This is probably a rationalization, though there may be truth in it. The second answer was the frank avowal that some malicious [754] person or *bhut* might come to know of the real name and through it work some mischief on the person concerned.

852 *Hair Cutting*: *Mundan*. Occasionally this also becomes an
302 opportunity for a ceremony of a special kind, but like name-giving a
[177] great deal is not made of it; particularly among the more primitive Kols. If the family is somewhat Hinduized they may have the hair cut on the banks of the sacred Nerbudda River; or the ceremony may be performed in the house by calling the Hindu *nai*, who shaves the head, leaving but a small top-knot called the *choti*. Adult Kols, however, [782] do not always keep the *choti*. If they can afford it a young kid or pig is sacrificed at this time and the blood sprinkled over a fire placed before some *devi* such as Shardamai. The animal is then cooked and is feasted upon by all. The *nai* may be paid one rupee for his services. The time of hair cutting is not fixed, but it is generally done between the time of the close of the mother's impurity and the first anniversary of the child's birth. Yet there are exceptions to this, even if it be the regular procedure, for we have often seen Kol boys with uncut and unkempt hair. When the older folks have been asked why this is allowed they have given various answers. One family said that they would not cut their child's hair until they returned to their native land of Rewa when it would be "properly" cut. Another said that until there was a marriage in the family they would not cut the child's hair. It is also held that it is left uncut so that the demons will believe